

T H E
DOCTRINE
O F
GRACE,
O R, A
S E R M O N

Upon those Words of St.
Paul in his Epistle to the
Ephesians 2 Cap: and 8:
verse, *For we are Saved*
by Grace. K

By Mr. PETER DU BOSQ Minister of *Caen*.

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DOCTRINE

OF GRACE

SERMON

Upon these Words of St

John in his Epistle to the

Revelation 2 Cor. 13

Verily, when we are judged

by Grace.

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By Mr. PETER THE BISHOP of CARMARTHEN



EDINBURGH

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in Bell's Court

T H E

Doctrine of Grace,

Or, a SERMON upon those Words of St. *Paul*, in his Epistle to the *Ephesians* 2 Cap. and 8 Verse. For we are Saved by Grace.

By Mr. PETER DU BOSC Minister of *Caen*.

My Brethren,

THE Conduct of Almighty GOD towards his antient People of *Israel* was certainly most wonderful in every circumstance, and if we seriously consider, we shall observe in it, an incomparable and Divine Shinning Wildom which above all appeared in this, that the Deliverances, Successes and Advantadges that hapned to that People of *Israel* proceeded not from themselves, but from GOD alone, and His infinite Goodness. For if the Tyrant *Pharoh* was constrained to let that People go from his Service, it was not occasioned by their taking Arms against him, and thereby to

A 2. shake

shake off his Yoke, they did not raise Troops, Fight Battles, undertake Sieges, nor block up Pharaoh in his City, or force him in his Palace; But it was GOD alone that Fought for their Liberty, who Armed His Angels with an Avenging Sword, thereby to slay the whole first Born of Egypt, and thus to force the oppressors to let His People go. If we look on the Israelites passing the Red Sea, we shall not find a vast Navy prepared to transport so great a Nation; neither Pilots or Seamen appointed to govern the Ships, or bring them throw their Voyage, handling their Sacks, or directing their Course by a Compass; But we shall perceive Almighty GOD dividing the Red Sea, making a convenient and dry passage throw the deep Waters, if in the Desert they are maintained with all things necessary, it was not by their Labouring the Ground, Sowing of Grain, planting of Trees, Reaping the Harvest, and Vintage; But Almighty GOD who feeds the Ravens, provided bread for them, and by a Shower from Heaven, laid down every Morning: their Tent Doors what was necessary for their subsistence, when they were healed of the Bites of the Fire Serpent, it was not by the advice

of vnder but, and being thus, and
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of Physicians, or Application of Medicaments, but by Almighty GOD by a Miracle healed them, upon their looking only on the Brazen Serpent. When they pass Jordan, they do not cast Bridges over it, or by Swimming pass it; but their great and Eternal Governour makes the Waters return to its own fountain, and leave a dry Channel for a passage to his People, if we reflect on the method used for taking Jericho which opposed Israels Establishment, we shall not hear of any Attacks made, no ground Broken for Trenches, neither Cannon used for Battening the Walls, or Bombes to Burn their Houses; But we read that the Lord of Hosts did by His Almighty Arm take in that Proud and Insolent City, and made his Children Triumph over it, not by the Sword of Soldiers, or conduct of brave Officers; But by the blowing of Rams Horns. What, my Beloved was the meaning of so marvelous and mysterious a Government? Truly, none other but to demonstrate that the great and good Fortune which hapned to that People, did not proceed from themselves, that they did not owe their deliverance to their own strength nor their Subsistance and Entertainment to their industry and

and pains, neither their victories to there brave behaviour in the Field, but all that which happened to them proceeded from the Favour of GOD; And that they owed all to his free Grace, and that the great deliverer deserves the only Praise. And as the Deliverance of *Israel*, was an exact figure of the Salvation of the Church, GOD there by designing us for a higher and greater misery, makes us to learn that it's not of our selves that we are saved but only by Grace does not depend on Mens works, is not acquired by the Merits of our labours and vertues, but we must Attribute all to GODS free Grace, which of his free gift he bestows on us; This is that important truth that the Apostle of the Gentiles teacheth us in the words of this Text, where he lays down a Fundamental Maxime that we are saved by Grace, thereby teaching us that we are not saved by our own works, as he expresseth in the following verses, for having pronounced this Excellent Sentence, that we are saved by Grace, he adds as a clear Explication of the Doctrine by Faith, and that not of our selves it is the gift of GOD, not by works that no man may glorifi himself. My dearly beloved it's very necessary that this wholesome Doctrine be taught

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you, for Certainly man by nature is Equally proud and Miserable in his misfortune; he is alwayes proud and arrogant, he boasts insolently of his strength and with a great deal of Reluctancy, acknowledgeth his good Fortune to flow from any other than himself, and with all Methods to Attribute it to him, and not only the Blinded Heathen Philosophers were look't on as the Builders and authors of their vertue and Fortune, but also in time of Christianity, wherein Men ought more to be guided by Grace, there hath not been wanting severals in every age who have been considered as the Authors of their own Salvation; But this error is of a very Dangerous consequence for thereby GOD is Robbed of his Right, and this Thift is certainly the worst and greatest of all Sacraledges, for if it be Horried impiety to plunder Chruches, Rob Altars and Thifteously to lay hands on the Consecrate Vessels, how much a greater and Sacralegious a sin is it to take from Almighty GOD the Honour of our Salvation which is due to him alone, and to Attribute it to our selves, if then you Love the Glory of the Eternal GOD, and be Jealous of it, you will Render to GOD what belongs to him, if you desire to shun the offending him by

A 2. presumption

presumption and denial, then you must hold fast this Apostolique Doctrine, *that we are saved by Grace*, I know very well that in defending this Divine aphorisme, we must certainly impugne the Sentiments and principles of a great many who Refuse to Render to Grace what is due to it, but I am not Resolved here to Act the Disputant but to Explain the truth, without giving cause of offence to any: my design is to keep close by St: Paul, and if by following him I separat from others, let them be informed by him and not by me, let them follow his steps and walk in his ways, and while I treat a little of the Doctrine of grace, I shall be so far from Bitter Reflections in a matter that is so full of sweetness, that I shall use such smooth and pleasant Terms as are agreeable to the Benignity of Grace, I shall maintain its Right without offending the Adversaries, and shall be so far from hating or disobliging them, that I heartily pray that it may please Almighty GOD to pour on them all the Blessings of this grace, that I am to preach and by this Grace to bring them to his everlasting Kingdom, let us then by a charitable Spirit becoming Christians, consider this grace and learn the way how we are saved by it.

St. Augustine in his Book of the *City of GOD*, speaking of peace, *lib. 19.* sayes it is so great and excellent, *cap. 11.* that the very name of it is lovely, and that there is nothing in the World so pleasant. Certainly we may more justly say the like of Grace, that it is so charming and ravishing, that its Name is full of sweetness, we hear its sound with pleasure, and the very word *Grace* make us imagine an admirable satisfaction and unparalelled Favour, an infinite mercy, an immense Charity, and an inexhaustible Treasure, in a word, Grace comprehends every thing that is good: and more properly it signifies Favour, for to find Grace in ones sight, is to find, gain and obtain Favour, But we must remember that Grace signifieth a free and gratuitous Favour, not purchased by merit, not founded on the Excellency and Dignity of the Person that receiveth the favour, but dependent on the Bounty of Him that communicates the same. And therein differeth Love from Grace; for Love may be deserved, and frequently it cannot be denyed without manifest Injustice: Such as the Love of Children to their Parents, Servants to their Masters, Subjects to their Sovereigns, and Men

Men love GOD by Duty and Engagement, But Grace is alwise free, and acts without precedent Obligation, and therefore those kinds of Love just now mentioned are properly Love but not Grace, because Children and Subjects are Indispensably obliged to Love their Parents and Sovereigns, but on the other hand a Monarchs Affection towards his Subjects, and GODS Love to man is more properly Grace then Love, because Monarchs are not tyed to Love those they make their Favourites, but above all there lyes no eye on the King of Kings any ways to Love His Creatures, who every way offends their Creator.

We may observe that there be two sorts of Grace, the one Gratuitous which almighty GOD useth towards Innocent Creatures, the other a more Merciful, which he bestows on Miserable Sinners, for whatever our blessed LORD giveth to the best, Justest and most accomplished of all mankind, it does not proceed from their decervings, but from his free Grace, and the reason is clear, for Almighty GOD owes nothing to man, but on the contrair Man is indebted to his Maker for every thing he posseseth, its the free Grace of GOD that keeps the Angels in Heaven, admits

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admits them to the beaifque Vision, preſcribes them in their primitive State, and Honours them with the knowledge of his Secrets; For there lyes no obligation on the Almighty to prefer thoſe Noble and excellent Spirits to other creatures, it was Grace that placed *Adam* in *Paradiſe*, gave him Dominion over the Works or GODS hands on Earth, did ſubſtitute him His Lieutenant, and made him as it were a Viſible GOD on Earth; For *Adam* could not ingage the Almighty to heap ſuch favours on him, neither was there any obligation on GOD to Diſtinguiſh him from a Bull or an Elephant, and if *Adam* had continued in the Eſtate of Innocence, and enjoyed all Bleſſings from Heaven he could never juſtly attributed any of them to his own merite, but behaved in juſtice to acknowledge that all flowed from GODS free Grace.

Some do Diſtinguiſh Grace into Native or original Grace, and ſaving Grace, Native or original Grace is that by which Almighty GOD gives the being to *Angels* with the Incomparable Privileges of their Heavenly Nature, and gives Life to Man, with the marvelous Prerogatives where with it was accompanied in the beginning, Saving

saving Grace is that whereby our great
 GOD lifts us up from our great fall giving
 us His Son, bestowing on us His holy Spi-
 rit, pardoning our Offences, and bringing
 us at last unto His Heavenly Paradise, this
 is that Grace which Divines sometime call
 free Grace or Delivering Grace, because
 it delivers us from the slavery of *Satan*, Sin
 and Death, and sometimes healing Grace,
 because thereby we are healed from all
 our Spiritual Diseases; And holy Writers
 Represent the word Grace by the Expres-
 sion of Bowels of Compassion, thereby re-
 presenting Almighty GOD as a man mov-
 ed with Pity at the sight of a Miserable
 object, or at a tender Hearted Mother
 when she sees any disaster fall on her Chil-
 dren, and its this sort of Grace that the A-
 postle speaks of in the Text, Saying, *You*
are Saved by Grace, that is to say by mercy,
 and a free Gift by Grace, which is a City
 of Refuge to Criminals, a hiding
 place to the distressed, a true Thres-
 sor of Indulgences, the Fountain of all
 good that we possess on Earth, and
 the Liberal hands that gives us all the
 Blessings we enjoy, and whole Mouth
 constantly tells us of Deliverance from sin,
 and Remission of the punishment thereof,

whole

whose Bowels constantly yearn with com-
passion towards us, and from whose Eyes
proceed Rayes of Pity and Tenderness, and
which Grace is seated on a Throne, to
which we may go with assurance obtain-
ing Mercy and help in time of need, and
which is a most assisting vertue, and alwile
employed, as a Cure to the diseased, a Com-
fort to the afflicted, a deliverance to the
Prisoner, a guide to the Blind and Wan-
dering, a support and relief to the miserable
and Redemption of Souls lost and plunged
in the deeps of sin and Wickedness, and
which is so pure in it self, that its the mo-
tive of all good that flows from it; For as
an ancient Father said, God is Just in Re-
gard to us, but good in regard of him-
self, for in Man Almighty God finds place
for his Judgements and Vengeance, be-
cause of our Transgressions, but GOD is
the only unexhaustable Fountain of Mercy
and Grace. In a word beloved, the true way
to know Grace is to observe this rule, that
in the holy Scripture Grace is alwayes op-
posite to works as if they were directly and
diametrically opposite one to another, and
this is the Lesson we learn from our Apostle
and if by Grace, then it is no more by
works, otherwayes Grace is no more Grace,
which

which clearly proves that Grace excludes the Justice of works, and by the Establishing the one, the other is destroyed, which is fully Demonstrat in the Text, where St: Paul having said you are saved by Grace, immediately adds not by works, placing these two as opposite and Repugnant one to another, and so the Apostles Meaning is in this place, that we are not saved neither by Reason of or by the vertue and merit of our works, but by Grace alone, and by the only Favour and free Mercy of GOD.

That we may know the Truth of this matter, let us consider all the pairs of Salvation, Trace it in all its steps and Examine it in all its periods, and thereby we shall clearly perceive that *we are Saved by Grace* let us imagine our Salvation to be like Jacob's great Ladder, which Reached from Heaven to Earth, and we shall find Grace Written on every step of it, its by the grace of GOD that we are intirely saved, for Salvation hath four principal degrees or steps to wit, Election, Vocation, Justification, and Glorification, Election is the Fountain, vocation the stream, Justification the Course glorification the gathering together of the waters, and as the Ocean into which this River of pleasures emptys it self from Eternity

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nity to Eternity; Election is the Foun-
tain, vocation the gate or Porch, Justifica-
tion the Holy place, glorification the Holy
of Holies, and the admirable Sanctuary,
where we see GOD in his glory, Election
is the Root, vocation the Branch, Justifi-
cation the Fruit, glorification the vintage,
in which we Reap these Marvelously pleas-
ant Fruits in all their Maturity and Exce-
lency, let us consider these four steps, and
we must confess and acknowledge with St.
Paul that we are Saved by Grace, and not by
works.

As for election and the Predestination to
salvation, the same is truly and formerly
called the Election of Grace, to teach us
that it was for no Consideration of our
Works and Merit, that Almighty God
elected us but out of his meer good pleas-
ure, and free Grace: The ways of God
are farr different from mens Actions, men
choose things, because they are good, or
that some time or other they may prove
good; And a Prince when he chooseth
his Domesticks and Favourites, makes his
Election of such persons as may be most
proper for his design, but our gracious
God in choosing man did it not, because
Man was good, but that the Almighty

was resolved to make him good, neither did he Force any vertue in man, but what was to flow from the free Grace of GOD, and this the Apostle St. Paul teacheth in his Epistle to the Ephesians, laying,

Eph: That GOD did elect us that we should be

1. 4. Holy. He did not say that GOD did choole us; because He foreknew that

we were to be Holy, but to the end he should make us Holy, in so much that Holiness was not the precedent cause, condition or motive, but on the contraire the effect that followed our Salvation which is likewise proven by the sentence of the same St. Paul, Rom: 9 16. It is not then of him that willeth, nor of him that runneth, but of GOD that sheweth Mercy. Is not this Attributing all to Grace, and nothing to Works, and according to this Doctrine where is the imaginary prevision or foreknowledge that some fancy to themselves in GOD's election, its not in the first motions and inclinations of our will, for St. Paul declairs it not of him that willeth, neither is it in the succeeding Acts of our Faith, and the perseverance in a Godly life, for he adds that neither is it in him that runneth; What ground is there for that pretended foreknowledge, since its neither in the beginning

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nor progress of our Sanctification, and which is clearly illustrate by the Death of Infants of the faithfull who die in their none age, before they have the use of reason, at which time they are only the shape of Men, being neither Capable of Faith or good Works; They come to the World and go out thereof without ever having been crucified, yea so much as known any Christiana virtue; If then GOD only schooled Men by their Works, or the foreknowledge of good Works it would necessarily follow, that Infants should not be saved, and that those Virgine Souls that had never been polluted with the Sins of the World, and as it were had left in the Waters of their Baptisma, the guilt of Original Sin should be eternally lost, contrary to the Declaration of the Son of GOD, who assures us in his Gospel *Matth: 19. 14: That of such is the Kingdom of Heaven.* and St. *Propper* that famous Disciple of St. *Augustin* useth the same Argument, saying, the riches of the goodness of GOD towards Children is manifest in not choiseing them, neither for their precedent or subsequent Holiness, but in causing them be born again just as they came to the World, and putting them in possession of everlasting

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ing Bliss, before ever they were capable of merite, and this is fully taught us by the great Apostle of the gentiles, in the

Example of Jacob and Esau, in thele

Rom; 11: words, For the Children being not

12: & 13. yet born, neither having done any

good or Evil, that the purpose of

GOD according to Election might stand not of

Works, but of him that calleth; It was said un-

tober, the Elder shall serve the Younger; As it

is written Jacob have I Loved, and Esau have

I hated. Our great Apostle St. Paul bringing

the example of Isaac and Ismael to prove

this point, that the one was the Blessed seed

and to inherit the promise easily perceived

that the Example of Isaac and Ismael could

not serve his purpose, because it could be

easily answered him that it was no wonder

tho Isaac was choisen, because he was the

true Son of Abrahams espoused Wife, and

the other but the Son of the Servant, also

that Ismael had given proves of his bad

Inclinations before Isaac was borne, and

therefore he passeth that Example, and

takes this of Jacob and Esau to demon-

strate that the Election of those that are pre-

destinated to life proceeds from the free Love

of GOD, as if he had said, take notice of Jac-

ob and Esau the one Loved and the other hated;

What, could any think to be the Reason

and Cause of this Difference, both got by

the same Father, and born of one Mother,
And at the same time both brought up in
one House, and educate in the same School;
Can it be imagined that their Works were
the occasion of the distinction? No, for
before they knew good or evil, GOD
declared to their Father, that the elder
should serve the Younger, Therefore after
this let us acknowledge, that in Regard of
Election, *We are truly saved by Grace*, where-
fore the Apostle in the beginning of this
Epistle to the *Ephesians*, of which this Text
is a Portion, lays, *That GOD had Prede-*
stinate us to the election of his Children, accord-
ing to the good pleasure of his Will. These
Words are wonderfull, and in them the
Wisdom of GOD appears, there being not
one Word but contains a Shynning Light,
for *St. Paul* layes that GOD has predesti-
nate us in him, so that he found no Rea-
son of his choise in us, or in any other but
himself, he says he hath cholen us accord-
ing to the good pleasure of his Will, not
according to the foreknowledge of our Me-
rite, he says he hath Chosen us to the Praise
of the glory of his Grace. not then by any
Justice in us but by the pure Motion of his
pity and Mercy, which is only to be Attri-
buted to his free Grace.

Since we have Discusst the step of Electi-

on, let us from it ascend to that of vocation, whereby GOD calls us to himself and to the Communion of his Son incorporates us in his Church, Illuminates us with his Knowledge, warms us with his Love, and fills us with his fear, and in it we shall clearly perceive, that *we are saved by Grace*, which is fully Demonstrat by the words of the Apostle (which deserve in Letters of Gold to be written in Marble) *Timoth: 2. 1: 9: Who hath Saved us, and called us with a holy calling, not according to our Works, but according to his own purpose and Grace, which was given us in Christ Jesus before the World began.* Therefore we must not ascribe the reason of Almighty GOD's calling some to the bosome of the Church and eternal Salvation and not of others to the good Dispositions that are found in those that are called, or that they live more Regular Life then others; or that GOD is invited by their holy Lives to communicat Celestial Blessings to them for Pray, can a dead Body raise it self from the Grave, can the Blind discern Colours, can the Deaf Distinguish sounds, can a Man beget himself? If not, no more can we be the occasion of GOD's calling us for such, are we by nature dead in our Sins and Trespases, Blind as to
Heavenly

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Heavenly objects, Deaf to the Word of GOD; And our Conversation is oft called the new Birth, and since by the Doctrine of Sr. Paul, *Whatever is not of Faith is Sin, and without Faith it is impossible to please GOD.* Must we not then necessarily conclude that before our *Heavenly Vocation*, by which we receive Faith, there is nothing at all in us but Sin, and every thing Displeasing in the sight of GOD, so that it's GOD without any merit on our part that calls us to the Knowledge of himself, and the Participation of his Benefits. *I give thee thanks, O Father, says our blessed Savior, that thou has hid these things from the Wise and Prudent, and revealed it to Babs;* For so it is, because it was thy good pleasure, the Grace of Vocation does not find us disposed to receive him, on the contrair, Grace finds us in a miserable condition having our understandings over spread with dark Clouds of Ignorance and Miserable perverseness, in our Will and our Actions, governed by a Deplorable wickedness, and our Souls filled with Sin and Deformity, and thus the Prophet *Ezechiel*, Representing us as *Tratting with GOD*, points Man in his Black Colours; Thereby telling that when GOD Honours us with his Love, it is not because he perceiveth any excel-

lency in us, and if we cast our Eyes upon the several calls of GOD mentioned in holy Writs we shall find the persons called in the worst case Imaginable; As for Example, when GOD called *Abraham* to be the Father of the Faithfull, he was an Idolater Worshiping *Ur* of the *Chaldeans*, that is the Fire, for *Ur* in the Original signifies Fire. What was *Mattben* when our Blessed Lord Jesus Christ called him to be a Disciple. Was he not a Publican, an unjust Exacter, Tyrant and oppressor, and even when he was in the Exercise of his unjust employment, our Savior called him from the Receipt of Custom to the Dignity of Apostleship, and of a great Sinner made him a Glorious Saint. *Mary Magdalen* from being possessed with seven Devils, and having a Living Hell within her was made a Paradise full of Holyness. Our Apostle *St Paul* while like a Roaring and Bloody Lyon, he was persecuting the Church, was converted to a chosen Vessel, and appointed to be the Herald of his grace, what were thus *Ephesians* to whom *St Paul* Writeth. Nothing less then most gross and Blind Idolaters serving *Diana* of the *Ephesians*; what could oblige GOD to call such Heathens to Christianity, and make them Coheirs with his Son, but only his

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his Mercy and Grace. Therefore Beloved, we do a great injury to GOD's free Grace by taking from it any thing of it's *Glorry* and *Praise*, and only to Attribute the *half* of our *Salvation* to the *grace* of GOD; Truly we must not have such an Apprehension of *Grace*, we must not only Attribute to it a share in our *Vocation* and *Sanctification*, but without Reserve we must give it the whole *Praise*, both in the Beginning and *progress* and *Continuation* and *End*, the *Habit* and *Acts* *sufficiency* and *Efficacie* equally belongs to it, if we enter in the course and *Road* of *Salvation* it's *Grace* that puts us in the way, if we go on, it's *Grace* that *Advanceth* us, if we *per-*
sever, it's *Grace* that *Sustains* us if we attain to *Salvation*, it's *Grace* that brings us to it, in to much that from the first to the last step, it's *Grace* that *Conducts* and brings us to all good, for of our selves says *St. Paul* 2 *Cor-*
3, 5, We are not able to think on good thoughts, if we either think, *Speak* or do any thing that is *Praise* worthy, we must necessarily confess that it is not of our selves, but by the *Assistance* and *Ope-*
ration of the *grace* of GOD; It's not to be de-
nyed but that there is a free will in the works of piety, for its *inseparable* from Man, and it were to *Destroy* his *Nature*, and *Ruine* his *Essence* to deny him this great *privilege*,

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which

which is inseparable from his Soul, but this free will hath no influence in Supernatural things, without the Efficacie of the Spirit of GOD, from whence Floweth all its Strength and of which it Receives its Motions, and therefore the Famous Bernard (whom some number among the Saints) cryes out with alse much truth as Elegancie, what awaileth free will sayes he, he Answers it is saved take away grace, there is nothing to save free will, and take away free will, thete Remains nothing to be saved by which he Teacheth that in the work of Mens Salvation thele two thing; grace and free will do Concure, grace as the Active principal bringing furth good, free will as the passive principal Receiving its good from grace, nor that our will is Idle in doing good, but cooperating with GOD on y, it can do nothing but by the vertue and Impression of Grace; If we give Alms, its grace that opens our heart and directts our hand, if we sing Praise to GOD, its grace that Loufeth our Tongue, and ordereth our voice, If we pray fervently if we Rep nt of our Transgressions, if we Bevail our sins, its Grace that softens our Heart, Excits our Contrition and makes Tears run down our Cheeks, and in a word alse oft as we do any thing that is good or verteous, we must say with St: Paul, yet not I, but the Grace of

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of GOD which was with me : 1 Cor: 15: 10. For if *Grace* only placed us in an Estate, and gave us only power in doing well; and left the rest of the work to our own *will* and *pleasure*, what meaneth the Apostle to say what makes thee to differ from another, or Distinguish thee from thy Neighbour : A Faithful Soul might Answer and tell him it was his good works that made him to differ from his Neighbour, and his good Inclination that did Seperate him from wicked Men, that it was not the *grace* of GOD that placed him in the good Estate in which he was; For that *Grace* was general and common to all; every one had a sufficient share of it, and that by it we were only put in an indifferent State, Ballanced betwixt good and ill. But I, (*says the good Man*) of my *free will*, I apply my self to a pious and a Godly Life, and thereby have drawn my self from the company of the Ungodly, so that he will not say with the Apostle, what hast thou then that thou hast not Received, and if thou have Received whereto do you Glory as if you had not Received? And at this rate a Christian may freely say, I have an Hundred good things that I never received, and which are the product of my free will; I bestow Charity on the poor,
I pray

I pray fervently, I indure Trembles patiently, and by Fasting and abstinence mortifie the unruly desires of the Flesh; And I have a great many Vertues which I may justly attribute to my self, because it was in my free will, either to have practised them, or neglected to do them and no wayes of *grace*.

Beloved, let such Thoughts be far from us, and let us not be so foolish and ignorant, as to divide our Salvation betwixt, the Grace of GOD and our own Merits for thereby we shall Resemble the false Mother in desiring the Child to be divided, for the true Mother required the whole Child as her own, Nature which is only a false Mother, desires alle much as possible to have a share of the new Man, and the blessed Infant formed in the Faithfull by Regeneration, but *Grace* challengeth the whole without Division, and the great and Heavenly Solomon decides in favours of *Grace*, and declares that its *Grace* only that has Right to the Child, because this Child had its being from *Grace*, and that *Grace* did entirely beget it in us, St. *Augustine*, who may be called the second Angel of *Grace*, (because no Man ever wrote better on that subject next to St. *Paul*) Declaires, that *grace* goes before good works,

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Works, disposeth us to good Works, produceth the effects of them, confirms and preserves us in them, in so much that we ought Justly to Confess that all the matter of our Salvation and Sanctification cometh from GOD, and that we owe the same entirely to his free *grace*.

This Doctrine is no less clear in our Justification and in it the truth of our Text is fully proved, that *We are saved by grace*, for the Apostle says Rom: 3. 24. *We are freely justified by the Grace of GOD*, and truly it is impossible that we could be justified by our Works, for we learn in many places of Scripture, *That there is no Man Liveth and Sinneeth not, and that in many things we offend all, and if we say that we have no Sin, we are Liars, and the truth is not in us*, and St. James tells us plainly, *That he that offends in one poynt, is guilty of the whole Law*. And therefore since there is no man living without Sin, there is no man that can be justified by the Law before GOD or can expect an Absolvitor at the Tribunal of Almighty GOD, and this is the Language of the Justest man that ever lived (*Job*)
Job 9: 2: 3. But how should man be just with GOD, if he will contend with him,
be

he cannot answer him one of a Thousand. let
 us hear the Prophet *David* a man accord-
 ing to *GODS* own Heart, and we shall
 find him in his 143 Psalm 2. Saying enter
 not into Judgment with thy Servant, for in thy
 fight shall no man Living be Justified. But a-
 bove all these Examples this Doctrine is
 confirmed by *St. Pauls* Decision, *Rom: 3:*
28 Therefore says he, we conclude that Man is
 Justified by Faith without the deeds of the Law
 by which this Famous Doctor and
 assertor of the Doctrine of Grace, debars
 good Works (what ever kind they be of)
 from having any share in our Justification,
 but some may say that the Apostle only
 means that the Performance of the Cere-
 monial Law which was abrogate by the
 coming of our Saviour, is of no force or ef-
 ficacie to our Justification, but that he does
 not deny but the performance of the things
 required by the Moral Law may Jus-
 tifie a man before *GOD*. This ob-
 jection is answered; if we consider
 our Apostles Doctrine, and the Example
 he brings of *Abraham* the Father of the
 faithful, and *David* a Man according to
GODS own Heart, whom he denyes to
 have been justified by their Works, albeit
 none will pretend but they stood to the
 Observance

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29

Oblervance of Moral Precepts; And after all St. Paul's full Reasoning of the matter, at last he attributes our Justification to the free grace of GOD, by the mercy of our Eternal Judge, and the Clemency of the Sovereign Lord of all the Earth, who finds no Cause of Justice in us, but finds it in the Bowels of his own Compassion, and as a merciful Prince by an Act of Indemnity absolving us guilty Criminals. And from this the Scripture attribute the Remission of sins to Justification; which the Apostle St. Paul proves by the words of the Psalmist, *psal: 32. 1. 2. Blessed is he whose Transgression is forgiven, whose sin is pardoned. Blessed is the Man to whom the Lord imputeth not iniquity.* He does not say, Blessed is the Man who is holy and perfect, or without sin, and in whom GOD finds no imperfection, for alace no such Man is to be found, that is but an imaginary blessedness which is not to be found on Earth: But the true happiness of Man consists in the pardon of sin, and the Mercy of GOD, and in this alone the Psalmist placeth our Justification, as he cries, *psal: 130. 3. 4. In thee. O Lord, shouldest mark iniquity, who shall stand. But there is forgiveness with thee, that thou mayest be feared,* as if he had said,

O my

O my GOD, there is nothing in me whereby I may, expect to be justified in thy sight, when I consider my self I see nothing but matter of despair, the blood of Uriah, my Adultery with Bathsheba, my numbring of the people, and a thousand other black and atrocious sins stare me in the face, my Conscience does accuse me, my sins witness against me, and the Law justly condemns me, every day of my life tells me of some sin that I have committed, and in this confusion I turn my self unto thee O GOD, to implore thy mercy, and beg of thy grace what I cannot demand from thy Justice. And this is the advice of our blessed Apostle Heb: 4. 16 Let us come therefore Boldly to the Throne of grace that we may obtain mercy. He does not desire us to go to the Throne of Justice, for there we could not appear, and from it we could expect nothing but Confusion of Face; For that Throne is much more Terrible then Solomons, which was Flanqued with twelve Lions, and we might justly call for Hills and Mountains to fall on us, and cover us from the Face of Him that sits on that Throne, and therefore we must Approach to the Throne of grace; If ever we be saved, we must present our selves to mercy, and beg of GOD not a Declaration of our Innocencie, but the Absolution of our Crimes. St. Bernard

Excellently

The Doctrine of Grace

31

Excellently expresseth this saying that
GOD's indulgence and pardon is mans
Justice and the truly faithfull place, all
their Merite in this Indulgence; Saying,
When I appear before GOD, I do not alleadge
guerness of Speech, for I am of polluted Lips, nei-
ther Holyness in thoughts, being uncircumcised in
Heart, nor Integrity of Life, because the good I
would that I cannot do, but that which emboldns
me before the Tribunal of that Sovereigne Judge,
is his Mercy, grace and Fatherly goodness, and
the Justness of my Saviour makes me to weighe
in the Ballance of his Sanctuary, and the Bal-
ance to incline to my Side. And this Justice
of our Blessed Saviour, is so far from being
opposite to Grace, that its the first and
highest of all graces, for its grace that of-
fers it to us, its grace that gives us the
same, its grace that apdlys it unto us, and
its grace that procures it, we are absolutly
obliged to grace for it.
Lastly, let us Ascend to the Highest degree
of Salvation which is glorification, and there
we shall find grace shynning in its brightest
splendours, which will make us confesse that
the Inestimable value of glory is freely given
by grace, for if we consider the immense
greatness and Infinite Excellency of glory
and Eternal Life, we cannot imagine that
to

to be given as a thing deserved by *Mans Merite* or of Right belonging to Man, but as a pure gift of grace given to us by GOD, not by Obligation as due to us but of mere pity and compassion, and as the effect of his pure Liberality towards us as our Blessed Apostle assures us that glory and Eternal Life is a gift yea a free gift as he expresseth himself *Rom. 6: 23. The wages of Sin are Death but the gift of GOD is Eternal Life*, from which doctrine of *St Paul* we learn as Naturally all Men are Sinners, so consequently they deserve death as the due Wages and punishment of Sin and Eternal Life, is not purchased by our Merite, for we cannot pretend to Merite, because we daily come short of our duty and thereby deserve punishment, so since Eternal Life is given us for the Merite of our Saviour, and not for any thing we can perform let us not be so ingrate to our Blessed Saviour as to Rob him of what is his Right, or be so unthankful to Almighty GOD as to Attribute to our selves what belongs properly to his free grace, but with all Faith, Humility and thankfulness acknowledge that it is of the infinite grace and Mercy of GOD that ever Man was Admitted to glory and Life Eternal for what Man is there that can say I have purged my Heart, and am clean from Sin

Where can that person be found in the pure World so holy, to whom GOD may not apply the words spoken by the Spirit to the Church's of *Asia*? (*I have some things against thee*) if we rightly consider the import of the Word Merite, we will find that Necessarily to make Merite, there must be a proportion betwixt the Works of the Meritorious and Glory, and that the one may be merited by the other, they ought to be of equal value and proportion, for no reasonable Man could Imagine that by giving his Prince a handfull of Herbs, or a Cup of Water, he thereby deserved and Merited his Princes Throne and Diadem; And how much greater Disproportion and inequality is there betwixt our work and Eternal Life, the one being Finite, and the other Infinite, the one endurs but for a moment, the other is *permanent* and Eternal, the one is Imperfect and Defective, the other is Perfection it self. Without doubt Martyredom is the most Glorious of all good Works and which most deserves the Admiration of Men and Angels, Its the Crown of Holyness and the last effect of the highest vertue, the most difficult and precious Sacrifice of the faithful, nevertheless it comes not near the incomparable excellency of Eternal and Heavenly Bliss.

G

And

And the Apostle weighing those in the Balance, says *Rom: 8: 18: I reckon not the sufferings of this time worthy to be compared with the Glory that shall be revealed in us.* That we may merite we ought not to be bound and obliged to the good works we do; For a Debitor merits nothing at his Creditors hand, when he payes what is contained in his Obligation: And are not we indebted to GOD for our Persons, our Being, our Life, our Thoughts, our Words and Actions, and by this invincible reasoning the Eternal Son of God confounds and destroys the Doctrine of merite, *Luke 17. 10.* So likewise when you shall have done all the things Commanded you, say we are unprofitable Servants, we have done those things which was our duty to do.

Let us therefore Beloved, confess and declare that in all respects we are saved by Grace, and that Grace is the only Fountain from which we draw the same. *St. Augustine* that holy Father, whose Words are generally received as Oracles in this matter writing against the *Pelagian Heresie*, says *That Grace could no ways be Grace, if it were not every manner of way free, so let us cast away the Opinion of the worthiness of good works, and banish from our thoughts the belief of merit.* But if any will retain the thoughts or belief of merit,

Merit, let them do it in the Scale of the
Abbot of Clairveau, whole judgement on
this head cannot be suspect: *My merit, says
he, is the mercy of my Saviour, I am never with-
out merit so long as God has mercy; Shall I de-
clare my Justice O Lord? No, I will tell of thy
Justice and mercy continually.* This is the on-
ly innocent and Orthodox Merit, without
acknowledging any other, or pretending
to conquer Heaven by vertue of our Ex-
ploits. Let us not think to scale the walls
of Heaven by our own strength; by laying
Hill upon Hill, or adding work to work;
this is the imaginary work of a Giant whom
God will strike with Thunder: Let us re-
flect on *Esau's* going to hunting, to catch
Venison that he may obtain the blessing,
and yet missed it, but that *Jacob* though he
staid at home, by covering his hands and
neck with the Kids skins (by his Mothers
direction) got the same, that is to say,
those that run to purchase Salvation by
their works, and pursue the same by the
Justice of the Law, undoubtedly loose what
they expect; but those that rely on Grace,
that good Mother whose tender mercies are
infinite, who cloaths us with the sweet
smelling Garments of our Elder Brother
the Lord Jesus Christ, whose Justice covers
our Infirmities, and who presents to Al-

mighty God the Lamb without spot, which is his pleasant meat; such without question obtain the blessing at the hands of the Heavenly Father. Or to make use of another Example taken from Jacob, we read, that he wrestled with GOD, prevailed and obtained the blessing, but what way obtained he the same? the Prophet Hosea tells us 12, 5: *It was by weeping and asking favour, his weapons were his tears, his strength the ingenuous confession of his weakness*, and after this manner we ought to fight with God, we must not boldly assert our innocency, but ingenuously confess our sins, not to debate with GOD's Justice, but humbly to crave his Mercy, and acknowledge Salvation to be the free Act of His Grace: Let us imitate the twenty four Elders mentioned Rev: mentioned in the Revelation (by 4. 10. whom the Spirit of God represents the whole Body of the Church, as well of the Old as of the New Testament) of whom its said, that they threw down their Crowns before the Throne of GOD, acknowledging that they held them of God's free Grace. And let us never expect the good things laid up in store in Heaven, unless we say with David, *Not unto us, Not unto us, O Lord but unto thy* [Psal. Name give glory for thy mercies sake. Al. 115. I mighty GOD can destroy and save,

consonant and Crown, throw down to hell, and exalt to Heaven; and let us acknowledge that its GOD's free Mercy we are preserved from these evils, and have the expectation of the good things in Heaven above.

Dearly beloved in Our Lord and Saviour, what Thoughts should this Excellent Doctrine produce in our hearts, truly it is so fertile and full of Lessons, that it may be justly resembled to that Fountain that disperseth Water by many Conduits and Pipes, for Grace is like Water springing up to Eternal Life, dispersing it self every where, and we must depend on this Divine Fountain, so that our Vessels may be thereby filled, and that from thence we may draw some of the principall Lessons that flow from it, and that for the Information of our Conscience and the Consolation and Sanctification of our Souls,

First I intreat you to consider the advantage of our Religion seriously, to deliberate whither it be safer to rely on the Doctrine of free Grace for our *Salvation*, then to trust to Mens works, and to give the glory of our *Salvation*, to the Merite of good works, and therefore let us look into the principal end of a good and true Religion, which is to Glorifie GOD, and can

we

we Glorifie GOD better then attributing to his Majesty the only Praise of our well being? Certainly we must acknowledge that this Belief proceeds from a good principal, from true Humility, and a Religious Respect towards GOD, and a good and earnest desire to honour and Celebrate his goodness and Mercy, if we be deceived in this opinion it's an innocent Error, if to attribute all to GOD and his free grace, and to acknowledge him the Author of all good, that we either have or expect be a Crime. Surely no Man may fear the punishment thereof, or ever have reason to Repent, him of such a sin, for certainly it's better by humility to abase our selves then by arrogant pride, to ascribe to our selves what is no wayes our due, its safer to Renuonce our own glory, which contempt is innocent: then to incroach on Almighty GODS prerogative which attempt is a damnable Sin, albeit we should with St Paul in an Extraordinary manner be caught up to Heaven, or be Apostles such as he was, its better with him to confess we are the chief of all sinners, then with the proud Pharise to bless GOD we are not sinners like other Men; Let us bless GOD my Brethren, and thank our holy Religion that Teacheth us this wholesome and Heavenly Doctrine, let us con-

fess

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tels that such a Religion comes from *GOD*, is pleasing to him and the work of his *grace*, since it yeilds all to *GOD*, and wholly tends to the Illustration of his Glory, and preacheth nothing but *Grace*, breaths nothing but *grace* removes all Natural and proud presumptions, and gives us true humility, which is pleasant to him that resists the proud.

It is most certain, that this Doctrine of *Grace* will keep us humble, preserve us from being self conceited and make us believe in our hearts alle well as confels with our Tongues, that all we possels and enjoy and all we do and say proceeds from *Grace*, and that we owe all to *GODS* free *Grace*, if we are just, if we be Faithfull, if we profess a pure Religion, if we live a holy and Religious Life; If there be any thing in us that makes us usefull in our Generation, let us not be so blind as to ascribe any of those things to our own strength, but in all Justice and Duty let us acknowledge that it's *GOD* that is the Author, and let us praise his free *Grace* for the same, for he is the Author of every good Gift and perfect Donation, all our Talents are taken out of his Treasure, and are the presents we receive at his Bountyfull Hands, and not the Revenues of our own Fonds, for naturally in us every thing is ill:
And

And as the Apostle St: Paul sayes, *I know that in me dwelleth no good*

Rom 7 18. thing, Vertues are not plants that grow in our grounds of

their own accord, neither can we propogate or bring up such plants by our pains and labour, they come to us from above, and it's our Heavenly Father that plants them with his own hand, waters them with his Grace, and makes them grow by his Spirit.

Therefore as *David* when he killed the Giant *Goliath*, put his Sword into the Tabernacle, thereby acknowledging that he owed his Victory over the uncircumcised Philistine not to his own valour, conduct, courage or Skill, but wholly to the assistance of Almighty GOD, so ought we to give GOD the Glory and Praise of every thing that happneth to us, and to render to him the Just and Lawfull Tribute of our humble acknowledgements, since all our strength comes from him, and that we do not draw it from our selves, as the Spider works her Web out of her Bowels, but as the Bee suckes it's sweet Honey from the dew that falls on the flowers, so have we all our sweetness from the Heavenly dew of Grace, then let us acknowledge GOD as the sole author and write this inscription on our actions that they are not of our selves but the gift of GOD:

Are

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Are we truly humbled by the serious consideration of *Grace*, then let us be lifted up by a firm and Christian assurance, which is one of the principal effects that *Grace* works in our Hearts. If we had to do alone with *GODS* Justice, and were to be judged by the Rigor of the Law; if our Salvation did depend on the Dignity and Merite of our works, then truly we had reason to sigh, to be allarmed, and to live in uncertainty and doubtfulness, and with *Moses* when on mount *Sinai*, he saw the bright shining Countenance of *GOD*, to cry out, *I tremble and am afraid*. But we are saved by *Grace*, and therefore such fearfull apprehensions ought to be banisht from us, we have to do with a Bountifull and Mercifull *GOD*, who desires not the death of Sinners, but rather they should be converted and live; Who Excuseth our weaknesses, supports our infirmities, and freely pardoneth all our Sins, And like as a Father pitieth his Children, so the *LORD* Pitieth them that fear him; Let us *Psalm* 103, 13: then take courage, for albeit our Sins and the Burden thereof make us with *St Paul*, cry *O miserable man that I am*, we shall with the same Apostle give thanks to the grace of *GOD*, who gives us the Victory. Let not the number of our sins or the aggravating Circumstances thereof affright us,

for however great and numerous they may be, the grace of GOD by which we are saved infinitely surpasseth them, so that where

Rom: 5 20. Sin did abound, Grace will much more abound.

This is a depth that hath no bottom, an Ocean that hath no Fountain, and as the deluge in the time of Noah, did overtop the highest Mountain *Arrarat* all well as overflow the valey Ground, so the grace of GOD is a healling inundation which covers the greatest sin als well as the smallest offence.

This Grace is a City of Refuge, where not only sins of omission, but the greatest Crime that is committed hath safety, providing we run into it by true repentance, its a Temple of mercy where the Publicans (that is the greatest of sinners) no sooner smite on their breasts by a sincere contrition, but presently they go to their Houses justified, this Throne of Grace is decked with Remissions for all manner of Crimes, there the incestuous *Lot*, *David* the Murtherer and Adulterer, *Saul* the persecuter of the Church, and the sinfull harlot in the Gospel are received without stretch'd arms, when they ran to it with repentance, and obtained a full pardon of their sins. Let us then be assured of this Grace of GOD, although our lives have

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may have been never so abominable, and let us
reason with the Prophet David. *O LORD, I*
am sinfull, but there is mercy with Thee, I am a
Transgressor from the Womb, but thou from E-
ternity art mercifull, my sins are more in number
than the hairs of my head, but thy mercys are
more numerous than the stars of Heaven or the
sand on the sea shore, by this we shall find true
Peace of Conscience, and assured rest to
our Souls, and otherways there is no
Peace to be had, which we easily discern
in those who seek Salvation in the merite
of their own Works, who openly confels
they are uncertain, and no wonder, for
whatever they either say or do their Con-
sciences challengeth them of many Trans-
gressions committed against Heaven, and
in the sight of GOD, and that their Juste
ce cannot defend them before his great
Tribunal, and whatever good Countenance
whole sort of People have in this World and
before Men who only perceive the outside,
yet they cannot look the Almighty in the
face without great Confusion and disorder,
and the great Hero of this Doctrine of Me-
rite, Cardinal Bellarmine after he
had defended it with all the Ar-
guments and subtilty of Wir,
was forced to acknowledge, that
it was safer to rely on the Grace
and

*A Sermon, Concerning
and mercy of GOD than the Merite of good
Works; And that because Salvation by good
works was uncertain, but the mercy of GOD
was sure.*

Truly our aduertaries have no reason
than to blaim us for trusting all to GODS
free Grace, and nothing to our own me-
rite, for our works have a sandy Founda-
tion, but GODS Mercy and Grace is a
Rock of Defence, therefore its in the Arms
of his Mercy that rest is to be found, who-
soever throws himself into those Arms by
a True and lively Faith, shall enjoy a Di-
vine rest which passeth all understanding,
he shall have GOD for his Father, and
JESUS CHRIST for his Redeemer, his
Peace shall be made his pardon sure, and
by the Eye of Faith he shall see the Heavens
open, and his Redeemer stretching forth
his Arms to receive him, and thereby he
shall have such a marvellous Tranquillity
of Spirit, which neither the storms in this
Life nor the terrors of Death shall be able
to disturb, and with St. Paul he shall cry
out, *who shall lay any thing to my*

Rom: 8. *Charge, its GOD that justifieth
33. who is he that Condemneth, its*

CHRIST *that dyed, yea rather
that is risen again and ascended into Heavens,
where he makes intercession for me, and therefore
I am assured that neither Death nor Life, things*

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present nor things to come, (shall be able to separate me from the Love of GOD, which is in CHRIST JESUS my Lord.

Bretheren as this Doctrine of Grace gives us full assurance, let it not bring us into a finfull security, by it we have a sure Confidence, let it not on the other hand cause us neglect our duty, This Doctrine of Grace never wanted Enemys in all Ages, who were always ready to lay the blaim of the dissolutions of Mens Lives, and corruption of their Manners to its Charge, but however old this accusation may be, our holy Apostle frees *it* from *that* calumnie, and absolves *it* from *the* cryme for in *his* own *time* *that* was objected against him; Some alleadging *that* his Theologic made Men say *let us continually sin that Grace may abound*, but he [smartly] answers the objection, saying GOD forbid that any such bad Consequence should be taken from so wholesome Doctrine, and therefore with our Apostle let us say, GOD forbid that the free grace of GOD should lead us into impenitency; But that rather it should lead us into Repentance and amendment of Life, for this divine grace is a place of safety to penitent Souls, but no Rebellious or incorrigible sin hath access to that City of Refuge, its a Remission to thole that amend their lives, but not a conniv;

ance with the wicked; *There is Mercy with GOD, that he may be feared, but not that he may be provoked;* And the Apostle *Titus 2:* tells us *That the grace of GOD that bringeth Salvation, hath Appeared to all Men,* teaching us that denying ungodlynels and worldly Lusts, we should live soberly, Righteously, and Godly in this present World. For what is the designe of grace and Mercy? Certainly its to obleidge us to gratitude and thankfulness, and a humble acknowledgement of GODs goodnels, and which must appear in a holy life, for GOD will never receive us into favour that we may warr against him by an ungodly life, he will never make peace with us on condition, that we maintain a league offensive and defensive with him and our Enemy, the Diuel, the World and the Flesh, he will not wash us from our Filthyneis that we may return to wallow in our sins, he will not Embrace us that we may wound him by our iniquities, he will not pardon our sins that we may continue in our Transgressions, he will not open to us the door of Heaven, that we may enter with the darkness and stinch of Hell, he will not admit us to his holy Altar, that we may sett up on it the Image of *Satan*, and burn Incence to our Lusts. GOD forbid that ever such Sinfull and Abominable thoughts

enter in our Hearts, and as we firmly be-
lieve the doctrine of free *grace*, let us like-
ways remember that we cannot attaine the
reward of *grace* without good works and a
Holy life; For albeit good works do not
Merite the Kingdom of glory, yet they are
the true road to the Kingdom, for no Man
can attaine that Blessed inheritance by trace-
ing the road to Hell, and therefore if we de-
sire that great *Salvation* purchased to us by
the free *grace* of GOD, obtained by the Me-
rits of his Son, and applied to us by the effi-
cacie of the Holy Spirit, we must follow af-
ter it in the way of Holyness without which
none can see GOD, and this is the mean-
ing of the Holy Apostle St Paul, for having
laid down a certain and undenyable truth
that we are saved by grace, and not by works,
he Subjoynes, *Ephes 2, 10. For we are*
this Workmanship created in Christ Jesus unto good
works, which GOD hath before ordained that
we should walk in them; He teacheth that
we are not saved by works; but likewise he
declares that good works are ordained that
we may walk therein, and therefore we must
keep *this* Road and follow *this* great Kings
high way, by which alone we shall attaine
to the end of the Heavenly vocation, and we
should be so farr from saying *with the wick-*
ed, let us sin that grace may abound, that
our Language should be, let us never proveck

A Sermon Concerning
 the Mercy of GOD by our Transgressions
 Since Almighty GOD has freely pardoned
 our Sins, let us not offend him any manner
 of way, let us live as becomes the blessed
 of the LORD, and those that are deliver-
 ed from the curse of Sin, and never cease
 to Magnifie His holy Name, he hath bought
 us with a price, let us Glorifie him both
 in Body and Soul which are His own, he
 hath Saved us by Grace, let us serve him
 in all Humility and duty, to the end his
 Grace may bring us to glory, where our
 Salvation shall be perfected, our Holiness
 Accomplished, our Happiness consummate
 and our Souls crowned with Eternal Tri-
 umph where there is no hazard of ill, no
 want of every thing desirable, and where
 our exercise shall be to Sing *Allalujbas* to him
 that sits on the Throne, and to the Lamb
 forever; To the which Glory GOD of
 his infinite Grace and Mercy bring us, and
 to GOD the Father, Son and Blessed Spi-
 rit, be Everlasting Praise Honour and Glory
 for ever and ever, AMEN.

Augustin. de Dono perseverent: Cap: 24.
*O remus Dilectissimi, O remus ut Deus gratiam de peccatis
 inimicis nostris intelligere & confiteri, post ingentem
 ineffabilem ruinam, qua in uno omnes cecidimus, neminem
 nisi Gratia liberari, eamque non secundum merita acci-
 pientium tanquam debitum reddi, sed Tanquam veram
 Gratiam nullis meritis precedentibus Gratiis dari.*



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